GAURANGA

ASTA-KALIYA-LILA

Gauranga Eternal Daily Pastimes

---

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dasa

.

THE GLORIES OF THE LORD'S DAILY PASTIMES

jaya gaura nityananda jayadvaita-candra
gadadhara srivasadi gaura-bhakta-vrinda

"All glories to Sri Gaura! All glories to Nityananda! All glories to Advaita-candra! And all glories to all the devotees of Lord Chaitanya, headed by Gadadhara and Srivasa!"

vande 'ham sri-saci-sunum gaura-candram mahaprabhum
nityananda-prabhum srimad advaitam tad-ganaih saha

"I offer my respectful obeisances unto the divine son of mother Saci, the fair-complexioned moon-like Gaura Mahaprabhu, along with His own associates, Nityananda Prabhu and Srimad Advaita."

From "Sriman-mahaprabhor-asta-kaliya-lila-smarana-mangala-stotram": (written by Srila Visvanatha Cakravarti Thakura):

(sardula-vikridita)
sri-gauranga-mahaprabhos-caranayor ya kesa-sesadibhih
sevagamyataya sva-bhakta-vihita sanyair-yaya labhyate |
tam tan-manasikim smrtim prathayitum bhavyam sada sattamair
naumi pratyahikam tadiya-caritam sriman-navadvipa-jam ||1||

sri-gauranga-mahaprabhos caranayoh - the feet of Sri Gauranga Mahaprabhu; *ya* - which; *ka-isa-sesa-adibhih* - for Lord Brahma, Lord Siva and Lord Sesa; *seva-agamyataya* - by the imperceptible nature of devotional service; *sva-bhakta-vihita* – accomplished by His own devotees; *sa-anyaih* - with others also; *yaya labhyate* - by which it is attainable; *tam* - them; *tat-manasikim smrtim* - remembrance of Him within the mind; *prathayitum*- to be celebrated; *bhavyam sada* - to be contemplated always; *sattamaih* - by the virtuous sages; *naumi* - I offer my obeisances; *pratyayahikam* - to the daily pastimes; *tadiya-caritam* - and His character; *srimat-navadvipa-jam* - of the glorious Lord born in Navadvipa.

Devotional service to the lotus feet of Sri Gauranga Mahaprabhu is far beyond the perception of Lord Brahma, Lord Siva, Lord Sesha and the rest, but it is continually indulged in by the Lord's own devotees, and is always available to other souls as well. Now I will begin my description of the process of *manasi-seva* (service to the Lord executed within the mind). This process is celebrated as continuous remembrance by the most virtuous sages. Therefore I offer my most respectful obeisances to the eternal daily life and pastimes of the Lord born in Navadvipa.

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SUMMARY

ratry-ante sayanotthitah sura-sarit snato babhau yah prage
purvahne sva-ganair-lasaty upavane tair bhati madhyahnike |
yah puryam aparahnake nija-grhe sayam grhe 'thangane
srivasaya nisa-mukhe nisi vasan gaurah sa no raksatu ||2||

ratri-ante - at the end of the night; *sayana-utthitah* - having arisen from bed; *sura-sarit-snatah* - having bathed in the celestial river (Ganga); *babhau* - shines; *yah* - who; *prage* - in the morning; *purvahne* - in the forenoon; *sva-ganaih lasati* - enjoys with His own devotees; *upavane taih bhati* - remaining there splendidly in the gardens; *madhyahnake* - at midday; *yah* - who; *puryam aparahnake*- in the town during the afternoon; *nija-grhe* - to his own home; *sayam* - at dusk; *grhe* - at home; *atha angane srivasasya* - thereafter in Srivasa Pandita's courtyard; *nisa-mukhe* - at the approach of evening; *nisi vasan* - stays at night; *gaurah sah* - that Gaura; *nahraksatu* - may he protect us.

At the end of the night (before sunrise) Lord Sri Chaitanya Mahaprabhu gets up from His bed, washes His face and converses with His wife. In the morning, He is massaged with oil and bathes in the celestial Ganga river, and then worships Lord Visnu. In the forenoon period, He enjoys discussing topics about Lord Krishna with His devotees during visits to their homes. At midday, He enjoys pastimes in the gardens on the bank of the Ganga. In the afternoon, He wanders about the town of Navadvipa, sporting with all the residents. At dusk, He returns home to worship Lord Visnu and be with His family. In the evening, He goes with His associates to the courtyard of Srivasa Pandita to chant the Holy Names and dance in ecstasy. At night, He returns home to take rest. May this Lord Gaura protect us all!

1. NISHANTA LILA: PASTIMES AT THE END OF THE NIGHT TILL SUNRISE

3:36 - 6:00 a.m.

SRILA RUPA GOSWAMI:

My dear mind! Just worship Gauranga Mahaprabhu who, at the end of the night, suddenly awakens upon hearing the sweet warbling of the birds within the delightfully flowering forest grove of Srivasa Pandit. At this time, His whole body is intensely thrilled due to His being aware of Krishna being situated very close to Srimati Radharani on Their flower-bed in a bower-house in Vrindavan. Because of this Gauranga's ecstatic love is expressed instantly by wonderfully transcendental symptoms such a fountains of tears gushing from His eyes, which bathe His entire body. Just worship this Gauranga, Whose bodily complexion can only be compared to shimmering pure molten gold.

SRILA VISVANATHA CAKRAVARTI:

ratry-ante pika-kukkutadi-ninadam srutva sva-talpotthitah
sri-visnupriyaya samam rasa-katham sambhasya santosya tam |
gatva 'nyatra darasanopari vasan svadbhih sudhautanano
yo matradibhir iksito 'ti-muditas tam gauram adhyemy aham ||3||

ratri-ante - at the end of the night; *pika-kukkuta-adi-ninadam* - the sound of cuckoos, roosters and others; *srutva* - hearing; *sva-talpa-utthitah* - getting up from his own bed; *sri visnu-priyaya samam* - with Sri Visnu-priya; *rasa-katham* - sweet talks; *sambhasya* - conversing; *santosya tam* - pleasing her; *gatva anyatra* - having gone elsewhere; *dhara-asana-upari* - upon a seat; *vasan* - sitting; *svadbhih* - with his own devotees; *su-dhauta-ananah* - nicely washed face; *yah* - who; *matra-adibhi-iksitah* - seen by his mother and others; *ati-muditah* - extremely pleased; *tam gauram adhyemi aham* - I meditate on that Gaura.

At the end of the night, upon hearing the pleasant sounds made by many birds such as cuckoos, roosters and others, Sri Gauranga arises from His bed. With His wife, Sri Visnu-priya, He discusses many topics concerning the transcendental mellows of Their mutual loving affairs and thus They become very pleased. Then He gets up and goes to another room, wherein He sits upon a raised sitting place and is assisted by His devotees in washing His lotus face with nicely scented water. Thereafter, He very happily visits His mother, Sri Saci Devi, as well as other friends and relatives in the home. I meditate thus on the daily pastimes of Gaura.

SRILA KRISHNA DASA:
(disciple of Srila Visvanatha Cakravarti)

FROM "SRI GAURANGA-LILAMRITA":
(written by Srila Krishna dasa)

"Glory, glory to Gaura-candra, the darling boy of Saci! Glory, glory to my very own Nityananda Prabhu! Glory to Sri Advaita and Gadadhara, the oceans of compassion! Glory to Srivasa and all the other devotees, the friends of the fallen! Holding the lotus feet of Sri Guru within my heart I shall briefly narrate Gauranga-lilamrita. This description of the Lord's pastimes as they flow through eight periods of the day (*ashta-kala*) is very relishable. Please listen now as I present the song outlining the Lord's pastimes in eight periods."

nisi-sese gora, ghumera avese,
sayana palankopare
heno-jana nahi, je barek se sobha,
heriya parana dhare

"At the end of the night Gauranga lies upon a nice bed under the spell of sleep. There is no person alive who could behold such splendor and retain his life-breath!"

At the end of the night Gauranga-candra is in His sleeping chamber. His limbs twinkle as Kamadeva churns His mind. The golden bedstead is inlaid

with solid coral and is decorated with pillows covered with pure white cloth. The nicely-colored silk is secured by cords in four corners and the jeweled tassels emit pinkish rays in all directions. Tall, strong golden posts grace the four corners supporting the expansive canopy hanging overhead.

Swinging from all edges are long strands of very tiny pearls which appear like the celestial river flowing down from the heavens. The bedstead appears just like the nicely-formed peak of mount Kailasa, while he splendrous bolsters appear like balls of fresh cream.

Covering the mattress is pure white silk in the middle of which slumbers Gauranga Dvija-mani, the jewel of the twice-born *brahmanas*. His long limbs put to shame the luster of molten gold, while overwhelmed with the moods of lazy lounging He rolled over until He was lying on His stomach. The upward lines of His beautilul tilak shine with the splendor of sandalwood paste.

Around His face the dots of *kunkuma* and musk are enchanting. Jewelled earrings rest against His glistening cheeks while the arch of His eyebrows conquers the arrows of Kamadeva. Attempting to find a suitable comparison for the splendor of Gauranga's closed eyes even the Creator with all his skills of supremely refined craftsmanship is baffled to the utmost extent of his imagination.

I can understand that Kamadeva has vanished in fear of the crooked arch of Gauranga's eyebrows; becoming bodiless, Kamadeva is therefore called Ananga.

Who has created this form of Gauranga? It is like Kamadeva's net for ensnaring the innocent deer that are the hearts of chaste girls. His two lotus-like eyes are closed in repose, and His thick black eyelashes are motionless. His splendidly-colored lips defeat the hue of *bimba*-fruits, while His slightly smiling mouth enraptures the universe.

His broad chest is beautified by numerous necklaces and His arms extending to His knees are very muscular. His arms are adorned with

bracelets of nine jewels and His divine form is beautified with thick patches of sandalwood paste. His hips are wrapped with very fine white cloth while His upper body is partially covered with a splendrous cloth the border of which is woven in ornate golden flowers. His thin *brahmana* thread is visible there, supremely pure and white. The palms of His hands are reddish like blooming water-lotuses and the sparkling auras of His finger-rings destroy darkness all around.

The nicely-constructed golden temple is pervaded with happiness. On the four sides are four bejeweled terraces with gazebos. On top of the temple are flags and golden jugs and strands of pearls so large that they look like full moons. Both sides of the temple are beautified by eight crystal pillars supporting rows of swans formed of silver.

In four directions are four gates that are studded with jewels and inlaid here and there with emerald. The golden doors shine with their solid coral bolts and crystal cornices glitter like rows of candles. Ranks of huge mirrors are fixed on the walls and they are painted with scenes of the mellow-sports of Radha and Krishna. These spotless mirrors are also embellished here and there with artificial flower-trees and lotus flowers with hundreds of petals. These ornamentations on the mirrors radiate a luster so much like real lotuses that swarms of bumblebees wander here, mistaking them for actual lotus-groves.

The four directions shine with eight round windows on the doors which are expert in mocking the orb of the sun. These round windows are lined with brilliant sunstones that are bordered on the inside and outside edges with rubies. The temple's altar, vestibule, courtyard and staircases are beautifully formed of solid crystal slaps.

Within the temple, by the sleeping-chamber, is a flower-garden. Sitting upon branches here and there are cuckoos and other birds. The cool breeze flows with the pleasant fragrances of various flowers while the branches of the trees sway along ever so gently. Hanging upon the door of this inner chamber is the lovely sight of shoes, umbrella and pure white *camara* whisk. On both sides of the bed are golden tables supporting jeweled boxes

containing *tambula* and golden pitchers full of scented water. On the floor in front of these tables is a beautiful place for rinsing the mouth.

GAURANGA IS AWAKENED

Overcome with the fatigue of sporting vigorous *kirtana* the moon-like Gauranga sleeps upon the bed. In the corner of the room sits a parrot in a golden cage. Seeing that the night has ended, the parrot becomes restless. With a blissful mind he thinks to himself, "I will wake Gauranga" as his wings blossom with thrill-bumps and his eyes flow with tears.

He calls out with a very sweet voice, "Arise, Gauranga-Raya! The dew is settling upon the morning. Seeing the approaching pink of the rising sun, the bumblebees have abandoned their resting-place in the lotus flowers.

Seeing the directions illumined with glorious light the she-herons have arisen and playfully come to mingle with the he-herons. The swans and cranes and other water-dwelling birds have all gone to the bank of the celestial *Sura-dhuni* river (Ganga). All the birds headed by the doves have begun their cooing and chirping and the people stir about the town, seeing to their own work. The deer have left their formation and wander in smaller groups for grazing on fresh grasses.

His sleep broken upon hearing the words of the parrot. His two lotus eyes open ever so slightly. In His mind He is fully aware of the kunja-lila of Vrindavan and thus meditating on the dawn pastimes performed by Radha and Krishna in Their bowerhouse. He remains motionless and pretends to continue sleeping. In another room sleeps Srimati Visnu-Priya Devi who quickly gets out of her bed upon seeing the arrival of morning. She walks slowly in drowsiness and goes to Saci's courtyard while her eyes roll to and fro.

Hearing the sweet relishable sound of Visnu-Priya's anklets and ornaments, Saci opens the door and steps outside to greet her. Seeing her daughter-in-law, she speaks in pleasant words "I am busy with household chores now.

You may go and bathe in the *Sura-dhuni.*" Then, in order to pamper her son, Saci proceeds very quickly with anxious mind.

Entering His sleeping-chamber, she silently comes before His bed. Stroking His divine form very tenderly with her hand he considerately speaks in a soft and gentle voice, "Arise, dear son Gauranga-candra, it is morning. The townspeople have arisen and are sitting in anticipation. Srivasa and all the other devotees are very anxiously waiting to see you. Please get up and quickly start on the path Give up your sleep, arise and go wash your face."

THE LORD BEGINS HIS DAY HEARING HIS MOTHER'S WORDS

Gauranga-Raya stretches His body and sits up in the bed. At this moment, Sita Thakurani (the wife of Sri Advaita) arrives along with Malini (the wife of Srivasa Pandita) and other chaste wives of the devotees. Having all come and met together at Saci's home they enter Gauranga's sleeping chamber. All the ladies of the town also proceed there with anxious minds just to have darshan of Gauranga. Mother Saci lights a ghee-lamp scented with camphor on a golden tray, then jubilantly places it in the hands of Malini, who offers it as *arati* to the gorgeous Gauranga-Sundara.

The male servants attentively bring in a golden footstool, full water pitchers, a tongue scraper, tooth powder and so forth. Leaving the room, Gauranga comes out into the courtyard. Going to another room in the house, He conducts His morning activities. Then He comes out and sits down with His foot upon a footstool. After brushing His teeth and other duties, He goes and sits on a very elevated sitting place. Then His devotees, who have also just finished their morning practices, begin to arrive - Nityananda Prabhu, Sri Advaita, Gadadhara, Mukunda, Murari, Haridasa, Vakresvara, Suklambara Brahmacari, Sridhara and others.

Coming together at the Lord's house, all the devotees successively offer their respects at His feet in the appropriate manner. Then Nityananda Prabhu comes and sits to the Lord's right with Gadadhara on the left and devotees on all four sides. Before Them sits Advaita, the Lord of Shanti-pura. What splendor manifests here! It cannot even be described with words!

DESCRIPTION OF SRIMATI VISNU-PRIYA'S BEAUTY

Then Visnu-Priya Devi very playfully goes in the company of her girlfriends to bathe in the *Sura-dhuni* river. The complexion of her body conquers that of a golden lotus and her most lovely face radiates the splendor of many moons. Her braid graces her hips like a great snake and it is bound with golden threads interwoven with strands of bakula flowers. Her wavy locks appear to be swarms of bumblebees and her two cheeks sparkle like mirrors.Her ears are adorned with jewel-studded earrings swinging from which are tiny ornaments inlaid with pearls.

To support the weight of this extraordinary ear-ornament a golden chain, is fastened to a post in her earlobe and loops over her ear. The part in her hair is bordered by tiny pearls tied on golden threads and interspersed with rubies. On her forehead is a dot of *sindura* tinted reddish like the rising sun both sides of which are embellished with designs drawn in musk. Further designs beautify her cheeks and her pleasingly-colored lips form an enchantingly gentle smile. Her fickle eyes dart about like the movements of a wagtail bird as Kamadeva himself trembles in fear to see the movements of her eyebrows.

Her nose conquers the beauty of the sesame flower and *gaja-mukta* pearl swings from it. Around her neck is an ornamental necklace interwoven with jasmine garlands. From her neck descends a splendrous array of golden necklaces, arranged in successive loops from small to large. The beauty of her breasts puts to shame that of golden water pitchers and they are encircled with *campaka* flowerbuds. Her breasts are adorned with vines drawn in sandalwood paste and bordered with strands of precious *gaja-mukta* pearls. Her two arms appear as golden lotus-stems and they are decorated with conchshell-bangles and other ornaments, and encircled by armlets that are bordered with silk, dangling from which are golden charms. From her reddish palms extend fingers adorned with rings and her index finger shines with a golden ornament that is studded with mirrors. Her entire form is made lustrous by her divine raincloud-colored silken cloth, its border studded with sparkling jewels and precious weavings.

Her hips are broad and her waist is slim. Orchid-jewels playfully dance upon her ornamental belt. Her feet are decorated with reddish lac-dye and her anklebells are trimmed with jewels. Her sweet gait mocks that of a royal swan as her anklets resound like the chirping of sparrows. Her entire body ridicules the softness of fresh cream. Amidst jokes and laughter she bathes in the *Sura-dhuni*.

Thus Ends the Nishanta-Lila.

2. PRATAH LILA: MORNING PASTIMES

6:00 - 8:24 a.m.

SRILA RUPA GOSWAMI:

After sunrise, Gauranga Mahaprabhu washes His moon-like face and comes out into the courtyard, where He sits and speaks lovingly from the heart with extreme eagerness and at great length to His most beloved devotees about Kesava's morning pastimes at Nandagram. While speaking He tastes with great relish the ecstatic mood of Radharani, which causes His entire body to fully blossom in transcendental jubilation. Dear mind, just perform your worship with boundless, unending pure love for this golden Gauranga!

SRILA VISVANATHA CAKRAVARTI:

pratah svah-sariti sva-parsada-vrtah snatva prasunadibhis
tam sampujya grhita-caru-vasanah srak-candanalankrtah |
krtva visnu-samarcanadi sa-gano bhuktvannam acamya ca
dvitram canya-grhe sukham svapiti yas tam gauram adhyemy aham ||4||

pratah - in the morning; *svah* - himself; *sariti* - in the river; *sva-parsada-vrtah* - surrounded by his associates; *snatva* - bathed; *prasuna-adibhih* - with flowers and other offerings; *tam* - he; *sampujya* - fully worshiping; *grhita-caru-vasanah* - putting on charming clothes; *srak-candana-alahkrtah* - decorated with flower garlands and sandalwood paste; *krtva* - completing; *visnu-samarcana-adi* - worship of Lord Visnu and so forth; *sa-ganah* - with his devotees; *bhuktva-annam acamya ca* - also having eaten and washed up; *dvitram* - next; *ca-anya-grhe* - and in another room; *sukham svapiti* - happily rests; *yah* - who; *tam gauram adhyemi aham* - I meditate on that Gaura.

In the morning, after sunrise, Gauranga goes with His associates to bathe in the holy river. While bathing, they also worship Mother Ganga by

offering flowers, incenses and other offerings. They then come onto the bank of the river, where He is dressed with exquisite cloth and decorated with fresh flower garlands, sandalwood paste and other ornaments. Returning to His home in order to perform opulent worship of Lord Visnu, as well as other rituals, they later take *prasadam*. After washing His hand and mouth, Gauranga goes into another room and rests very happily for a little. I meditate thus on the daily pastimes of Gaura.

SRILA KRISHNA DASA:

prabhate jagiya, nija-parikara,
vestita angane vasi
jaga-jana mana, helaya hariya
hiyate thakaye pasi

"Waking up in the morning, Gauranga sits in the courtyard surrounded by His intimate associates. Effortlessly enchanting the minds of all beings in the universe He penetrates into their hearts and remains there always."

danta-dhavanadi, sari sura-nadi,
snanadi anandavese
nija-grha gana- saha je bhojana,
kautuka sayana sese

"After brushing His teeth and so forth He bathes in the celestial river Ganga overcome with ecstatic bliss. Then back at His home, He takes breakfast with His associates sporting novel prankish fun and afterwards rests."

THE COOKING BEGINS

Returning home, Visnu-Priya changes her clothes and begins arranging the paraphernalia for Visnu-puja. Saci Thakurani quickly completes her own bath and seeing that it is late, goes home as fast as possible. Then Sita Devi, Malini and the wives of all the dear devotees also finish their baths and proceed at once to Saci's home. Going inside, they carefully receive the finest items to offer the Lord that are brought from their homes by

maidservants. Saci Mata takes the items along and washing her feet enters the kitchen.

Approaching Visnu-Priya Devi, Saci says "It is so late! Alas! Please begin cooking!" Very happy in her mind to receive this order, Visnu-Priya immediately goes and sits down to cook. All the cooking duties performed by Malini are directed by the gestures of Sita Thakurani. First they cook sweet rice. Numerous types of spinach are prepared, then *arum*-root, eggplant and many other items. Assorted vegetables are minced and spiced with black pepper. Pea soup is made with dried mango pieces. Many varieties of curries soaked in ghee are kept separately. Ground kidney-bean patties and ground pea patties are nicely fried in ghee.

Coconut-cereal is fried along with cakes made from flowers. There are different kinds of eggplant mixed with sesame seeds. Much effort and attention is given in all this cooking. The sweet and the sour preparations are kept separately. Ground kidney-bean patties are soaked in sour yogurt then mixed with cumin and black pepper and are fried. They make varieties of sweet pies with farina sprinkling them with ghee which they carefully store.

Milk-film is stuffed with creamy curd, sugar and spices, and is fried. They make so many items that it is impossible to describe them all. A great quantity of the finest rice is nicely cleaned and cooked in limitless different styles. In another house someone chums milk, while elsewhere others prepare sweetmeats and cooked vegetables. Farina is kneaded with sugar and carefully rolled into laddus. Wheat is formed into coils, fried in ghee and soaked in sweet juice. Cheese and condensed milk is kneaded with sugar and formed into laddus shaped like pomegranates. They make sweets from pumpkin and also disc-shaped crispy cakes. Large quantities of cucumber and chick-peas are fried in ghee.

Milk is cooked down until it forms very thick *ksira*, then it is poured into new clay pots. Cardamon, camphor, black pepper and so forth are added and it is immediately put away to cool. Some squash are cooked in milk, others in yogurt. Ghee without salt is used to fry celestial spinach. Delicious

ginger-curd sweets are prepared from sesame powder. They are sprinkled with ghee and placed to soak in clay pans of yogurt. Magnolia and banana sweets are made with thickly condensed milk.

Numerous varieties of out-of-season fruits are somehow produced. Sherbets are made from pomegranate, lotus flowers and sugarcane. On top of these are placed coconut pieces carved in different shapes. Oranges, almonds, mashed date-balls, lemons, grapes and custard-apples are mixed with profuse quantities of cream. Cereals are meticulously prepared from pigeon-peas and chick-peas. The night before they had been ground and soaked in water. Salt is crushed and kept separately. Numerous kinds of pickles are brought to the house from elsewhere.

Ripe mango pieces are marinated in sugar-sauce. Saci has been keeping them soaking for many days. There are mustard-powder soup, plum pickles and many more things that are brought and placed outside. Then Saci Devi comes into the kitchen and is overjoyed to view the assortment of cooked preparations. Malini says, "Oh Saci Devi! The cooking is finished!" Saci says, "Good! I have personally cleaned Lord Visnu's eating-room with my own hands. Now I am quickly going to arrange the offering there." Saying this, she goes outside and says to Ishana, "Please ask Visvambhara to immediately take His bath in the Ganga. The rice and cooked vegetables are getting cold!"

GAURANGA GOES TO BATHE IN THE GANGA

Ishana goes and addresses the Lord, "Saci Mata has asked me to tell you to go bathe in the Ganga now." Hearing this, Gauranga feels very blissful in His mind and leaves with His devotees for bathing. The devotees gather flower garlands, ground sandalwood pulp, scented oil for massaging His body and clean clothes as they depart for the river. Along the way, He has many conversations with the devotees. Then, in their company Sri Gauranga Raya enters the waters of the Ganga and offers His obeisances unto her.

From the Caitanya-Bhagavata:

"Who could possibly describe the opulence of Nadia? At one bathing place, thousands and thousands of people bathe. Some are peaceful saints, some austere ascetics, some *sannyasis*. I don't know how many children come there and mix in the crowds! The Jahnavi (Ganga) encircles the Lord on all sides and He secretly offers her own water unto her ripples. On the plea of making waves, the Jahnavi dances even though her feet are served by residents of limitless universes. Navadvipa Raya played water-sports in the Ganga river while the residents of Nadia looked on in the greatest fortune. As Visvambhara played in the waters of the Ganga, He looked just like the full moon itself playing in the ocean. All the fortunate souls who had come to the landing to bathe incessantly beheld the face of Vishvambhara."

One male servant comes forward to massage the Lord attentively rubbing and cleansing His body. Then Gaura bathes in the company of His devotees and they ascend the riverbank with much playful sporting. Another servant comes forward to wipe His body and carefully disentangling and dressing His hair. Helping Him change into dry clothes he adorns Him with divine flower garlands, sandalwood paste and ornaments for each and every limb.

THE OFFERING

On returning home, Sri Gaura-Hari washes His feet and enters the temple room of Lord Visnu.

From the Caitanya-Bhagavata:

“Gauranga properly performs Visnu-*puja*. Offering water with *tulasi*, He then offers obeisances.”

Then Gaura comes and sits upon a golden platform and offers the sweetmeats to Lord Visnu. Saci Devi carefully brings the items on golden plates and places them before her son. Offering scented water from a golden vessel, He sits alone and feeds the Lord some nice edibles. All the devotees headed by Nityananda Prabhu, Advaita Gosai, Narahari, Gadadhara,

Srivasa, Ramai, Vakresvara, Haridasa and others had returned to their own homes after bathing in the Ganga. Each performing their own morning duties they again come together to meet at Gauranga's house. Then Visnu-Priya Devi finishes her cooking.

On Saci's order she goes to the offering-room and places various types of rice on many golden plates and sprinkles them with ghee. All the vegetable preparations that were cooked are plied alongside the rice in successive order. All the cooked grains as well as all the pickled items are arranged in row after row according to the progression of their taste. Water is poured into a golden vessel and is scented with camphor. The finest betel nuts are made pleasant by adding cloves and cardamon and are put into a bejewelled box. Placing *tulasi-manjaris* upon the grains she offers the food to the *Salagram* while giving Him *achamana*.

THE MORNING MEAL

Then Saci Devi very jubilantly calls her son and His friends to eat. Nityananda accompanies the Lord and His devotees as they quickly come, Gauranga-candra washes His feet and sits upon a majestic seat. Nityananda and Gadadhara sit on either side of Him, while Advaita and Srivasa sit facing them. All the devotees sit in the courtyard while Saci blissfully serves them. Again and again she brings and serves all the cooked offerings. Overwhelmed with affection she makes them eat while all their chaste wives stand and watch from afar.

Gauranga laughs and jokes while He eats as the male servants bring and serve water. Washing His mouth, He goes and sits on an *asana* as all the devotees sit surrounding Him on all sides. Prabhu eats betel nuts and laughs, while some attendants serve Him by waving *camara* whisks. Then Sita Devi takes Malini and the devotees' wives. Saci comes forward and seats them all, feeding them to the great delight of her heart. After eating the wives return to their own homes and Saci finally eats along with Visnu-Priya. They wash their mouths and go to sit in a solitary place, as the servants headed by Ishana come for their own meal. The servants then clean the house. After washing all the pots and plates they put them away.

Nityananda and the other devotees go to take a little rest. Seeing His devotees off, Visvambhara enters the sleeping chamber. Lying on His bed He goes to sleep while some dear one massages His feet. A few devotees headed by Gadadhara and Narahari also rest along with the Lord In His house.

Thus Ends the Pratah-Lila.

3. PURVAHNA LILA: FORENOON PASTIMES

8:24 - 10:48 a.m.

SRILA RUPA GOSWAMI:

I worship the moon-like Gauranga-candra Who, among His closest devotees, remembers Krishna's forenoon pastimes of leaving for the forest to tend His cows. During this period, all the residents of Vraja come out and become greatly anxious due to Krishna's departure from their midst. Gauranga is so absorbed in this intense remembrance that He virtually becomes fused with the Vraja pastimes. Thus He imitates their statements and actions, also bestowing their mood amongst His Navadvipa devotees, who are in reality manifestations of those self-same residents of Vraja.

SRILA VISVANATHA CAKRAVARTI:

purvahne sayanotthitah su-payasa praksalya vaktrambujam
bhaktaih sri-hari-nama kirtana-paraih sardham svayam kirtayan |
bhaktanam bhavane 'pi ca sva-bhavane kridan nrnam vardhayaty
anandam pura-vasinam ya urudha tam gauram adhyemy aham ||5||

purvahne - in the forenoon; *sayana-utthitah* - arising from bed; *su-payasa praksalya* - washing with nice water; *vaktra-ambujam* - lotus face; *bhaktaih* - with the devotees; *sri-hari-nama-kirtana-paraih* - with those fond of chanting the Holy Names of Hari; *sardham* - along with; *svayam* - himself; *kirtayan* - performs congregational chanting; *bhaktanam bhavane* - at the devotees' homes; *api ca* - and also; *sva-bhavane* - at his own home; *kridat nrnam* - plays with the people; *vardhayaty anandam* - increases thebliss; *pura-vasinam* - of the townsfolk; *yah* - who; *urudha* - greatly; *tam gauram adhyemy aham* - *I* meditate on that Gaura.

Upon the arrival of the forenoon period, Gauranga gets up from His nap and streches His body. Then He washes His lotus face with sweetly scented water. Meeting with His devotees, Who are all very fond of chanting Sri

Harinama-*kirtana*, He personally tastes and relishes the chanting of the Holy Names. Thus He sports, sometimes in the homes of various devotees, and sometimes in His own home. In this way, He increases the ecstatic pleasure of all the townspeople so much that it attains limitless heights. I meditate thus on the daily pastimes of Gaura.

SRILA KRISHNA DASA:

purvahna samaye, suklambara adi,
bhakata-ganera ghare
premera avese, avasa hoiya,
vividha vilasa kore

"In the forenoon period He visits the homes of devotees like Suklambara and others and become totally overwhelmed, immersed in ecstatic love as He sports various pastimes."

WAKING UP FROM THE NAP

After a short while Prabhu Visvambhara awakens and sits up in bed. The other devotees headed by Gadadhara also wake up and are served water brought in golden pitchers by the male servants. Then Gauranga washes His face and sits down with a supremely blissful mind. After resting briefly all the devotees carefully attend their own duties. They are very eager to meet with the Gaura, but knowing it is not time yet, they do not go to Him. Some of them deliberate on the *Bhagavata-shastra*. Some of them mingle in Advaita's room. Some of them gather in groups of five or seven and perform *kirtana* while clapping their hands. Thus the devotees associate together each in their own way. Later all the bhaktas headed by Srivasa arrive at Gauranga's house. Offering obeisances at the Gaura's feet they stay on the ground but Gaura embraces them all and makes them sit nicely.

VISITING THE DEVOTEES' HOMES

Then in the company of Gadadhara and the others Gauranga proceeds to Suklambara's house in a mood of great sportive fun.

From the Caitanya-Bhagavata:

"He incessantly remained in the company of Gadadhara; indeed, Prabhu could not be separated from Gadadhara for even a moment."

Suklambara Brahmacari sees his own Lord and respectfully gets up abandoning whatever he is doing. Bowing at His feet, he washes them and seats Gauranga Mahaprabhu on an elevated *asana*. Nityananda and Gadadhara sit by His side while Advaita and all the other devotees sit facing them. Suklambara's house is close by the Jahnavi river. There sports Gauranga of beautiful body. The bank of the *Sura-dhuni* is lined with rows of *kadamba* trees. There are thousands and thousands of peacocks, cuckoos and bees buzzing. The Lord's mind is overwhelmed with the remembrance of the Yamuna river and He has a vision of Krishna herding cows in the pastures. Thus He calls out with great feeling, “O Sridama! Sudama! Stoka-Krishna! He Arjuna! O Brother Balarama!" Seeing Mahaprabhu's condition, the hearts of Gadadhara and the others are overcome with ecstasy as their eyes brim with tears. In this mood they sport numerous pastimes.

Then Sri Gaura-Hari gets up and quickly proceeds to Sridhara's house. Seeing Gauranga arrive along with His associates, Sridhara gets up. Offering water at their feet, he bows down respectfully. Gauranga Mahaprabhu sits with blossoming face as His devotees surround Him on all sides. He laughs and converses with Sridhara. Seeing He of such enchanting beauty with Sridhara, I can find no words and become a little stunned. Staying at Sridhara's house for a short while, Prabhu gets up and leaves walking in the manner of a maddened elephant. Then, Prabhu takes His devotees and sits in a heavenly flower garden.

Thus Ends the Purvahna-Lila.

4. MADHYAHNA LILA: MIDDAY PASTIMES

10:48 a.m. - 3:36 p.m.

SRILA RUPA GOSWAMI:

Oh my dear mind! Continuously worship Gauranga, the son of mother Saci! His whole body erupts in ecstatic bumps of sheer delight when He remembers the extensively variegated midday pastimes of Krishna sporting with Radha and the multitude of *gopis*. His voice stutters and chokes in excitement as He describes these *lilas* among His devotees, and thus He manifests the performance of plays and dramas which simultaneously correspond to the occurrence of the Divine Couple's pastimes.

SRILA VISVANATHA CAKRAVARTI:

madhyahne saha-taih sva-parsada-ganaih sankirtayad-idrsam
sadvaitendu-gadadharah kila saha srilavadhuta prabhuh |
arame mrdu-marutaih sisiritair bhrnga-dvijair-nadite
svam vrnda-vipinam smaran bhramati yas tam gauram adhyemy aham ||6||

madhyahne - at midday; *saha-taih* - with them; *sva-parsada-ganaih* – with his own associates; *sankirtayat-idrsam* - chanting like this; *sa-advaita-indu* - with the moon-like Advaita; *gadadharah* – and Gadadhara; *kila* - certainly; *saha-srila-avadhuta prabhuh* - with the divine madman Nityananda Prabhu; *arame* - in the garden; *mrdu-marutaih*- by gentle breezes; *sisiritaih* - by cooling; *bhrnga-dvijaih-nadite* - by the sounds of bees and birds; *svam vrnda-vipinam* – his own forest of Vrindavan; *smaran* - remembering; *bhramati yah* - who wanders; *tarn gauram adhyemi aham* - I meditate on that Gaura.

During the midday period, Gauranga continues to enjoy the performance of intensely enthusiastic chanting and dancing, surrounded by His own dear devotees such as the moon-like Advaita Acharya, Gadadhara Pandita and the divine madman Srila Nityananda Prabhu. Afterwards, they all wander

throughout the gardens and groves on the bank of the Ganga, where they enjoy the sweet cooling breezes blowing over the river. Hearing the pleasant sounds of the bumblebees and the birds in those gardens, the Lord remembers pastimes of Radha and Krishna, which are occurring simultaneously in His own forest of Vrindavana. I meditate thus on the daily pastimes of Gaura.

SRILA KRISHNA DASA:

madhyahna-kalete, ati manohara,
puspera kanana-majhe
kota kota range, tarange vibhora,
sange parisada saje

"In the midday period Gaura goes to an extremely enchanting flower garden and becomes absorbed in riding the sportive waves of limitless pastime after pastime along with His intimate associates."

DESCRIPTION OF THE FLOWER GARDEN

In this way Gauranga-candra comes to the flower garden and beholds the splendor of the forest with His red-tinged eyes. This flower garden is a grandly expansive place. In all four directions are groups of very tall *kadamba* trees. At the base of these *kadamba* trees are dense screwpine bushes which are encircled by thorns. Seeing this thorny forest from afar, the common people never come here. *Madhavi* and *malati* vines climb up and embrace the *kadamba* trees. The pleasant south wind blows, carrying flower-pollen with its breezes. In four directions are four paths formed with jewels. In two directions are beautiful rows of *bakula* trees. The forest blooms with small white *kunda* buds, splender red amaranth, *tagara* flower-trees, groups of jewelled gardens, *nagesvara* flowers and many other varieties of fragrant jasmines like *jati*, *yuthi* and *mallika*. *Bakula* trees, clove-pink vines, pink trumpet-flowers and guelder-roses are beautifully manifest in row after row.

White lilies, yellow magnolias and many red flame-trees are blooming. Here and there are seen very enchanting jewelled altars above which the trees and creepers are formed like canopies. The dark *tamal* trees are splendrous with their bunches of fresh sprouts and golden creepers that climb and encircle them. Temples bloom with trees of pinkish color accented here and there by flowering mango-saplings. At the base of the trees are seen beautiful groups of rose-apple bushes, jackfruits and so many juicy limes. The inner part of the forest is surrounded by groves of banana trees. Some are bearing ripe fruits while others bear unripe green ones. Rows and rows of coconut trees hold many, many fruits. Among the rows of betel trees are date-palms and wood-apple trees. There are sweet jujube berries, oranges, plums, cardamon and clove vines. All the fruit and flower-trees are so full with offerings that their branches bend down and touch the ground.

Pomegranates are bursting and soaking the ground with their juice. Hedges of *jujube* berries appear very beautiful. There are so many varieties of trees that they defy description. In the center of the garden is a colorful temple. Just in front of it is a lake full of cool waters. The landing-steps are formed of crystal slabs. On four sides are four bathing places inlaid with jewels. Surrounding the lake are lilies-of-the-valley formed of gold, white *sephalika* flowers, golden *campaka* creepers and moonlike *mallika*. All these beautiful flowerbeds line the bank of the lake and their reflections can be seen in its pure waters. From the weight of all the flowers, their stems bend down and caress the surface of the water.

Sweet little ripples move along with the gentle breeze. Lotuses of white, blue, red and much more are in full bloom. These lotuses sway so much that the bumblebees cannot land on them. Greedy for honey, millions of bees fly all around. Royal swans, storks, herons, partridges and many other birds playfully sport in all directions. The fish living within the water move about by the hundreds.

In a golden temple, upon a golden altar sits Gauranga of golden complexion. Surrounding Him are His associates also of golden complexion. Their limbs tremble out of pure *prema* and their eyes are wet

with tears. There are twelve gates supported by reddish-golden pillars. On the outside are golden posts holding up a nice canopy. These gates are interwoven with garlands of *mallika*-jasmines. The top edges have clusters of hanging sapphires that sway to and fro.

The east courtyard has groves of divine *tulasi* plants. The west courtyard has groves of colorful flame-trees. The north and south have grasses of dark *syamala* color which bring to mind soft pillows to sit on. Pet deer roam all about in search of grass to eat and they spread their eyes wide upon beholding the beauty of Gauranga. A peacock alights from a magnolia tree upon seeing Gauranga there and begins to dance in great happiness.

The trees and creepers all bloom with golden flowers. The forest is perpetually served by the six seasons. The sparrows chirp loudly and the cuckoos are all-pervading. Male and female waterfowl wander around on the ground. Parrots see ripe *bimba* berries and peck them with their beaks. Bluebirds and doves sport within the trees.

MEDITATIONS ON THE VRINDAVAN PASTIMES

Female and male parrots call out, “Jaya Sri Saci-Nandana! Glory to the life and soul of Narahari and Gadadhara! Glory, glory to the Lord of Visnu-Priya's life! Glory, glory to Radha and Krishna who have united in one form! Glory, glory to He who has manifested all these desire-fulfilling trees! Each and every one of our Vrindavana-*vasis* has increased their *prema* unlimitedly by sporting here in Navadvipa!"

Visvambhara hears these statements of the parrots and remembers the *lila* of Radha and Krishna at Radha-*kunda* within His mind. One moment He says, "Who has stolen my flute?" The next moment He speaks, "Just see! I have defeated you at dice!" The next moment He shouts, "Let there be water-sports in this *kunda*!" The next moment He utters, "Come on! Let us go to the place of Surya-*puja*!" The next moment He begins walking, holding Gadadhara's hand. Thus He plays with His devotees in the flower garden. They adorn Him with flower armlets, necklaces and hair-ties. They scatter

flowers all around until the earth is completely covered. The fragrance attracts thick swarms of bumblebees hovering about.

From moment-to-moment Gauranga goes to the base of each and every tree and sports there, being cooled by the shade. They make relishable music as they play on *mridangas* and *vinas*. Some dance and some make nice rhythms by clapping their hands. The sweetness of this forest is equal to that of Vrindavan and the Lord eternally sports here with His associates. Many groups of male servants clean up the groves. It is impossible to describe these limitless forest-pastimes!

Thus Ends the Madhyahna-Lila.

5. APARAHNA LILA: AFTERNOON PASTIMES

3:36 - 6:00 p.m.

SRILA RUPA GOSWAMI:

Gauranga remembers the son of the King of Vraja, who returns from the pasture grounds in the noon, an event which produce an unlimited ocean of bliss for all the residents of Vraja. Remembering it within the core of His heart, Gaura dances throughout the town of Navadvipa, spinning around while exhaling deeply ecstatic sighs. Thus becoming completely enchanted, He enchantes the townspeople so much that they all become helplessly stunned in divine love. Oh my dear mind, just worship this Sri Gauranga!

SRILA VISVANATHA CAKRAVARTI:

yah sriman aparahnake saha-ganais tais tadrsaih premavams
tadrksu svayam apy alam tri-jagatam sarmani vistarayan |
aramat tata eti paura-janata caksus-cakorodupo
matra dvari mudeksito nija-grham tam gauram adhyemy aham ||7||

yah - who; *srimat aparahnake* - in the beautiful afternoon; *saha-ganaih*- with his associates; *taih tadrsaih* - like such; *premavam* - in a loving mood; *tadrksu* - amongst those who are similar; *svayam api alam* - himself also so much; *tri-jagatam* - the three worlds; *sarmani vistarayan* - expanding auspiciousness; *aramat* - from the gardens; *tata* - thereafter; *eti* - He goes; *paura-janata-caksuh-cakora-udupah* - the moon for the cakora-birds of the townspeople's eyes; *matra dvari* - his mother at the door; *mudaiksitah* - happily seen; *nija-grham* - at his own home; *tam gauram adhyemi aham* - I meditate on that Gaura.

During the splendidly beautiful afternoon period, Gauranga and His devotees all become equally maddened in ecstatic love, and thus they expand ever-increasing waves of auspicious benefit that ripple all through-

out the three worlds. In this mood, they leave the gardens and travel back toward His home. Along the way, He satisfies the eyes of all the townspeople, just as the moon satisfies the *cakora* bird with its moonbeams. Reaching home, Gauranga is met at the door by His mother and lavished with loving attentions. I meditate on the daily pastimes of Sri Gaura.

SRILA KRISHNA DASA:

aparahna-kale, priya-gana mili,
bhuvana-mohana vesa
nadiya-nagare, phire ghare ghare,
sobhara nahiko sesa

“In the afternoon Gauranga meets with His beloved friends and dresses in garments that enchant all the worlds. Wandering throughout the town of Nadia to each and every house He displays wondrous glory that has no end.”

THE LORD TOURS THE TOWN NAVADVIPA

Then Gadadhara smiles and sweetly addresses Gauranga: "The afternoon time is approaching! Saci Mata is very anxious for you! She has labored to make many fine edibles! Arranging them nicely on a golden plate, she waits and watches on the path for your return.” Hearing these words of Gadadhara, Prabhu says. “Let us go!” and proceeds on his tour of the town. As Gauranga-candra approaches the outskirts both sides of Him are ornamented by Nityananda and Gadadhara. Following behind is the assembly of devotees, whose minds are all filled with bliss as they walk pleasantly. As Gauranga returns on the footpath to Navadvipa all the townspeople turn their heads to behold His enchanting beauty. His muscular, golden body is very tall and its sheer grace is like a lotus of pure desire in spotless waters. His knee-length arms sway back and forth as he walks. They appear as lotus-stems or elephant trunks - they cannot be described!

His curling tresses are so beautiful! They enchant the entire universe and steal the shyness of all the young girls. His wavy locks swing like a swarm of bumblebees and the *candana tilaka* upon His forehead diffuses rays just like a nectar-moon.

Fixing the flower-arrows of His restless eyes upon the bow of His eyebrows, He instantly pierces the hearts of the womenfolk by His mere glance. The smile on his moonlike face showers the rains of sweet ambrosia which makes the *cakori*-birds of the womens' hearts greedily fly after it. Jewelled *makara*-shaped earrings swing from his ears making the *saphari*-fish of the womens' hearts pursue and swallow them. The splendor of His neck and waist conquers that of the lion. These features of His vanquish the legend of the chaste girls' *dharma*. On His broad chest sway jewelled pearl necklaces and matchless jasmine garlands. His limbs are nicely smeared with thick patches of Malayan sandalwood paste. His clothing and ornaments enrapture the entire universe!

DESCRIPTION OF THE TOWN OF NAVADVIPA

Gauranga now enters on the main road into Navadvipa and as the people hear of it, women, men, young and old – all run to see Him. The sand on the road to Nadia is white as a lotus flower and on both sides rise lofty palaces of pure white luster. Banners with golden lotus symbols are touching the sky as white, yellow and other colorful flags blow in the wind. The rooftop apartments are constructed with bewildering optical illusions and the gates to the houses are festooned with fluttering jasmine garlands.

All the women who live along the road that Gauranga is traversing ascend their rooftops with great desire to behold Him. Does it appear that a garland of nectar-moons is rising in the sky with the clouds of their loosened hair flowing by their cheeks? Their jewelled necklaces appear like the rising stars and the waves of their smiles the striking of lightning.

Their soft chit-chatting is like the clouds' sweet gentle rumbling and their eyes the lotuses in the pond of affection. The handsome body of Gauranga is like a golden mountain peak upon which these girls shower the rains of

loving attachment. From behind windows and portals some fix their eyes peering steadily down the path that Gauranga is travelling.

The town of Navadvipa extends for an area of four *yojanas* (1 *yojana* = 7½ miles or 12 kilometres). Here and there are flower gardens and heavenly lakes. All the palaces accomodate so many temples of numerous *devatas* above which are splendrous rows and rows of beautiful spires. There are four classes of people – the *brahmanas*, *ksatriyas*, *vaisyas* and *sudras* and their lovely homes shine in many orderly rows. Uncountable *yogis*, *sannyasis* and *brahmacaris* live there. In some places there is recitation of the Bhagavad-Gita and the *Puranas*. In some places is the excitement of dancing, singing and playing on musical instruments. In some places small children loudly bicker and squabble. In some places uncountable children are playing. In some places numberless *vipras* study the scriptures. In some places groups and groups of *bhattacaryas* congregate.

Everyone walks along the roads of Nadia. Three kinds of people travel on these roads - young, middle-aged and old, and they all gaze incessantly upon the face of Gauranga and chant His Holy Name. Here and there are *kadamba* and *bakula* trees. All around their bases are supremely splendrous platforms. The town has marketplaces, vestibules and courtyards packed with dense crowds of celestial people. In the center of town are many, many mango trees among which are perpetually blossoming flower gardens. Surrounding the town are the flowing currents of the *Sura-dhuni* Ganga upon whose banks Gauranga sports enchanting pastimes.

THE GLORIES OF NAVADVIPA

From the Caitanya-Bhagavata:

There is no town like Navadvipa within the entire three worlds for it is where Guaranga Gosai has taken birth. Understanding that Prabhu was going to appear there the Creator had made that place complete (*sampurna*).

O friends! Please listen to the meaning of the word "*sampurna*". Everyone has not understood it, even after contemplating it. Great truth has been concentrated into very few letters. If one ponders it, then priceless jewels will be gained. Within the ocean are vast quantities of gemstones although the eyes can see nothing but water. Sinful blind persons have no eyes to see anything but water. Even if they hear of something else they do not believe it. Just as things within the ocean are not visible similarly the words of Vrindavan Dasa have a deeper purpose. No one can grasp the direct meaning of these statements - but only one whose heart is attached to Gauranga can understand. Some say that the word "*sampurna*" indicates the fourteen worlds. Who can comprehend the sweetness of this direct meaning? It denotes the extent of all the pleasures in the universe. Including beauty, majestic potency and virtuous conduct, plus the intoxicating essence of the topmost limit of all knowledge, devotion, intelligence, wealth, mercy, glorious family dynasties and so on, as well as perfectly complete proficiency in the abilities of relishment and mastery of all forms of craftsmanship - the word "*sampurna*" is full of all these meanings. Now there is yet another nectarean thing to speak of. Hearing about it pleases one's ears and mind.

navadvipa je hena mathura raja-dhani

"This Navadvipa is just like the opulent capital city of Mathura".

Vrindavan Dasa is the object of Nityananda Prabhu's mercy, Who illumines him with the constant presence of His divine grace. One who thinks he can understand Vrindavan Dasa's statements is merely puffed-up with the illusory concept of scholarship and simply dies while engrossed in the false ego!

A song by Narahari Ghanashyama:

(Refrain)

"Glories, glories to Sri Navadvipa, the abode of happiness! Peoples of the four *ashrams* dwell in wonderful homes, where unparalleled festivals are observed according to custom."

It is the place where the eight mystic perfections and the nine opulences are the humble servant in every home. Where those who are attached to *dharma*, *artha*, *kama* and *moksa* are merely ridiculed. Where the extremely severe threefold miseries are vanquished and the ninefold processes of *bhakti* shine continuously. Where the area is so full to overflowing with spotlessly pure prema that all the non-moving as well as the moving living beings remain everlastingly intoxicated in divine madness.

Where the town is beautified by thousands of diverse residences and is encircled by the pure white waters of the *Sura-dhuni* Ganga where young *kunda* blossoms and strands of fine pearls appear as if a host of full moons have simultaneously arisen. Where the overall splendor is new and ever fresh just like Vrindavan and is served by six seasons that are succulent out to the horizon.

Where the charming and grand glories are so expansive that Lord Sesa ever sings of them and never reaches their limit. The best of the demigods, four-faced Lord Brahma, in the company of the other *devatas*, meditates on the exalted, limitless *rasa* manifest in this place.

Ghanashyama narrates: "May I eventually live in that place in the company of my Gauranga and His associates!"

GAURANGA SITS ON THE BANK OF THE GANGA

Thus Gauranga wanders about the town for a while then He proceeds on the path to the *Sura-dhuni.* Coming to the bank of the Ganga along with His associates, Gauranga Mahaprabhu, the moon of Nadia, sits down near a bathing place. The bank of the *Sura-dhuni* shines with very beautiful meadows where so many *sala*, *piyala* and *kadamba* trees grow. There are peacocks, cuckoos and many bees flying amongst flower-fields in thick swarms. The bathing ghat is paved step by step in stone slabs with countless

Siva shrines on the upper level. Here and there are uncommon residential quarters in front of which flow the supremely pure waters.

Gauranga-Sundara is sitting on this Ganga-*ghata*. His form of Madana-Mohana is captivating to all. His charming face is continuously marked with smiles as He jokes and converses with His own associates. All the women who had come to get water from the river give up their shyness and gaze continuously upon the face of Gauranga. Some who were already carrying jugs full of water on top of their heads - as soon as they behold Gauranga, their hands slip from steadying their pots which fall and crash upon the ground. Here and there are thousands and thousands of *vipras* sitting in groups along with townswomen. Also uncountable *bhattacharyas* and their students are congregating and discussing the scriptures amongst themselves. What grand splendor is manifest on both sides of Ganga! Especially brilliant is the appearance of Gauranga-candra.

From the Caitanya-Bhagavata:

"Sri Saci-Nandana is sitting on the bank, surrounded on four sides by His disciples. It is just like Sri Nanda-Kumara Krishna on the bank of the Yamuna having fun amongst His cowherd boys. Krishna-candra has now taken His cowherd boyfriends and sports numerous pranks in the form of a *brahmana* on the bank of the Ganga. Those people who happen to look upon Gauranga's face there at the river obtain an absolutely indescribable type of happiness. Affected by Prabhu's extremely potent and masterful influence all the people on the bank of the Ganga warmly embrace each other. Glancing toward the teachers of the schools, Prabhu sits there and explains His own commentaries. Fortunate people watch as they surround Him on all sides, for by Gauranga's power all of Navadvipa is free from miseries."

Thus in the company of the devotees, Sri Saci-Nandana offers obeisances to the Ganga and proceeds home. Gauranga travels on the main road into Nadia during the time of the cows' return home. Herds and herds of cows are entering the town tended by hundreds and hundreds of cowherd boys. Many calves playfully follow behind with their tails raised aloft. Seeing this

scene brings great delight to Prabhu's heart and with a choked voice He calls out the names of Krishna's cows, “O Dhavali!” and so on.

Thousands upon thousands of *vipras* are coming on the path from the Ganga to perform their *sandhya* rituals at dusk. Numberless young *brahmana* boys also proceed toward their homes making a tumultuous commotion as they recite and hear scriptural verses. Gauranga returns to His own home and sits down as His devotees all go and return to their own homes also.

Then the bliss of Saci Devi's heart swells up. As she sees the face of her dear son, her ocean of happiness overflows. Slowly and quietly she comes and sits before Gauranga. Overpowered with affection she wipes His limbs with her own cloth. It is just like mother Yashoda lovingly pampering Sri Krishna. Other than this comparison there is none within the three worlds.

Thus Ends the Aparahna-Lila.

6. SAYAN LILA: DUSK PASTIMES

6:00 - 8:24 p.m.

SRILA RUPA GOSWAMI:

Then Krishna takes His evening bath, has His dinner and performs many other fascinating pastimes around sunset time, Gauranga absorbs Himself in thinking of these pastimes again and again with great relish. In the circle of His own dearmost devotees, He constantly follows along those same wonderful pastimes. O dear mind, just worship this moon-like Gauranga!

SRILA VISVANATHA CAKRAVARTI:

yas tri-srotasi sayam apta-nivahaih snatva pradipalibhih
puspadyais ca samarcitah kalita-sat pattambarah srag-dharah |
visnos tat-samayarcanam ca krtavan dipalibhis taih samam
bhuktvannani suvitikam api tatha tam gauram adhyemy aham ||8||

yah - who; *tri-srotasi* - in she who flows in three streams (the Ganga); *sayam apta* - upon the arrival of dusk; *nivahaih* - with the items; *snatva* - having bathed; *pradipa-alibhih* - with lamps; *puspa-adyaih*-with flowers and so forth; *samarcitah* - fully worshipped; *kalita-sat patta-ambarah* - putting on nice silken clothes; *srag-dharah*- wearing garlands; *visnoh tat-samaya-arcanam* - the worship of Lord Visnu at that time; *ca* - also; *krtavan* - completing; *dipa-alibhih* - with lamps; *taih samam* - with them; *bhuktva annani* - having eaten the grains; *su-vitikam* - and nice betel nuts; *api* - also; *tatha* - thereafter; *tam gauram adhyemi aham* - I meditate on that Gaura.

At dusk, Gauranga bathes with His dear friends in the Ganga, the river who flows in the three parts. They devoutly worship the Ganga by offering ghee lamps, flowers, and other articles. Afterwards, the Lord puts on fresh silken clothes and is adorned with flower garlands. Then, He worships Lord Visnu at home by performing the evening *arati* ceremony, offering ghee lamps and other items. Later, He and His friends partake of the foodstuffs and

betel nuts that were offered to Lord Visnu. I thus meditate on the daily pastimes of Sri Gauranga.

SRILA KRISHNA DASA:

sandhya-kale nija- bhavane gamana,
ati aparupa rita
deva vandanadi, koraye jatane,
jahate mayera prita

"At dusk, Gauranga returns to His own home in the most astonishing manner and endeavors carefully to worship the deity which pleases His mother very much."

GAURANGA IS BATHED AND THEN WORSHIPS THE DEITY

Then all the male-servants act very quickly filling golden pitchers with water and bringing them in. One washes the Gaura's feet. One combs out His hair and ties it in a topknot. His body is cleansed with scented water. Finally rinsing Him again, they cover Him with fine white cloth and offer Him fresh clothing and ornaments. Gaurahari then enters the temple of Lord Visnu. On Saci's order, Visnu-Priya Devi lights a lamp and goes into the temple. On the altar is a *murti* of Raghunatha in the form of a *salagrama-sila*. Prabhu performs the *arati* and bows down to offer obeisances. He brings and offers many gifts to the deity, and after *achaman* He puts Him to rest. Gauranga comes out of the temple and sits upon a divine lion-throne as Saci's bliss knows no bounds. All the offerings that were offered to the deity in the Visnu temple are saved separately for the evening. Some *prasadam* is brought out and placed before Saci's son, and Gauranga smilingly eats in the greatest happiness. After washing His mouth, Gauranga Raya sits down again as Visnu-Priya Devi remains nearby to offer Him betel.

From the Caitanya-Bhagavata:

"Knowing the intense bliss of His mother's heart, Gauranga stays there and sits with Laksmi."

GAURANGA PROCEEDS TO SRIVASA'S HOUSE

Then suddenly Gauranga becomes obsessed in his mind and He departs for Srivasa's house. What splendor is seen during this dusk time! In the four directions is a great tumult of singing and music. Brilliant lamps are lit by the streets in row after row making all the town spotlessly pure by their effulgence. Travelling on the path like a maddened lion, Gauranga eventually arrives at Srivasa's residence. Seeing Prabhu come in, Srivasa becomes very jubilant and a great ecstasy blossoms among he and his family members. Bowing at His feet they wash them, then take and seat Him upon a divine lion-throne.

Thus Ends the Sayan-Lila.

7. PRADOSHA LILA: EVENING PASTIMES

8:24 - 10:48 p.m.

SRILA RUPA GOSWAMI:

In the evening, Srimati Radharani travels to the pre-assigned pleasure-grove in the company of Her *gopi*-friends and waits impatiently for Krishna to arrive for Their secret rendezvous. When She receives news from a messenger about the activities and whereabouts of Her Beloved Krishna, Her heart is completely overwhelmed with the most instense anxiety. In exactly that same mood, Gauranga travels to the courtyard of Srivasa Pandita in the evening, walking hand on hip as Radha does. Afterwards, when He realizes that Sri Krishna has indeed arrived before Sri Radha, Gauranga jubilantly dances and stumbles repeatedly, His body erupting in intense euphoria with torrents of tears and shivering limbs. Just worship this fair-complexioned Gauranga!

SRILA VISVANATHA CAKRAVARTI:

yah srivasa-grhe pradosa-samaye hy advaita-candradibhih
sarvair bhakta-ganaih samam hari-katha-piyusam asvadayan |
premananda-samakulas ca cala-dhih sankirtane lampatah
kartum kirtanam urdhvam udyama-paras tam gauram adhyemy aham ||9||

yah - who; *srivasa-grhe* - in Srivasa's home; *pradosa-samaye* - in the evening; *hi* - certainly; *advaita-candra-adibhih* - with Advaita-candra and others; *sarvaih bhakta-ganaih samam* - with all the devotees; *hari-katha-piyusam asvadayan* - tasting the nectar of Hari-*katha*; *prema-ananda-samakulah* - very anxious in ecstatic loving bliss; *ca* - also; *cala-dhih* - agitated mind; *sankirtane lampatah* – lustful for congregational chanting; *kartum* - to do; *kirtanam urdhvam udyama-parah* - fond of engaging in exalted, passionate chanting; *tam gauram adhyemi aham* - I meditate on that Gaura.

In the evening time, Gauranga goes to the home of Srivasa Pandita, accompanied by Srila Advaita-candra and other dear associates. Meeting with the multitude of His devotees, He tastes and relishes the nectar of topics about Hari, and His mind becomes most agitated with the ecstasies of pure love. Then, becoming very greedy to relish the chanting of the Holy Names, Gauranga orchestrates the performance of intensely jubilant *sankirtana*, which attains the summit of passionate glorification of these Holy Names. I thus meditate on the daily pastimes of Gauranga-Sundara.

SRILA KRISHNA DASA:

pradose srivasa- mandire pravesa,
adhika ullasa hiya
tatha priya-gana, mana anurupa,
koraye adbhuta kriya

“In the evening Gauranga goes to Srivasa's house while His heart blossoms in great delight. There He performs amazing pastimes according to the wishes of His dear friends.”

THE EVENING ARATI OF SRI GAURANGA

Then Nityananda Prabhu arrives and meets with everyone. He sits to Mahaprabhu's right with his face blossoming. Then comes Advaita-candra, the ocean of prema, and Gadadhara, Narahari, Mukunda, Sridhara, Vakresvara, Haridasa and all the assembly of devotees. Everyone arrives quickly at Srivasa's house. Nityananda Raya holds an umbrella over the Lord's head. On the left is Gadadhara waving a *camara* whisk. Someone dances, someone sings, and someone does *kirtan*. Someone lights a jewelled lamp and stands holding it. Inside the house the womenfolk are chanting "Jaya! Jaya!" as the pleasant sounds of *mridangas*, *karatalas* and bells reverberate. Advaita Gosai lights a ghee-lamp with five large wicks and performs *arati* while his inner bliss knows no bounds.

Thus a song by Narahari to be sung in *raga* Gauri:

(Refrain)

"Glories, glories to the *arati* of Gauranga-Kishora! Sporting upon a *simhasana*, He appears to be a golden mountain, stealing the overflowing hearts of all the young women in the universe!"

Sri Advaita, brimming full of ecstatic *prema* performs the *arati* overwhelmed with delight while gazing upon his own Lord. To the right is Nityananda-candra, radiant with uncommon behavior, and deeply absorbed in transcendental mellows. To the left is Gadadhara striking elegant poses holding up a new and brilliant umbrella. Srivasa throws showers and showers of flowers while Narahari continuously waves a *camara* whisk. Suklambara smears the Lord with *chandan* while Murari Gupta shouts 'Jaya!' Madhava, Vasu Ghosha, Purushottama, Vijaya, Mukunda and other great souls are singing sweet *ragas* endowed with matchless embellishments like *sruti*, *murchana*, *grama*, *sapta-svara* and so forth. They play expertly on *mridangas*, tom-toms, small *dampha* drums and flutes. Bells and *karatalas* resound with loud ringing, while deafening dish-shaped gongs clang out dense reverberations. Vakreshvara dances in supreme exhilaration with luscious movements cavorting and spinning round and round. Someone sings the rhythms 'thai thai thai' in various ways according to strictly precise musical rules. Gadadhara, Sridhara, Gauridasa, Haridasa and other *rasikas* dance while overwhelmed and saturated with transcendental mellows. Gauranga's face beams a sweet nectarean smile as He marvels.

"How wonderfully these devotees perform in extreme madness!" The demigods in the sky are engrossed in this vision and their king Indra is able to leave only after great effort. Lord Siva and Lord Brahma experience shivers of delight as abundant tears continuously cascade from their eyes. The three worlds are excitedly jubilant as Sesa chants descriptions of this scene narrating the names of the participating *munis* and devotees. Narahari's Lord is the ornament of Vraja, saturated with *rasa*, the distributor of supremely matchless bliss in Nadia-*pura*"

ALL THE DEVOTEES GATHER AT SRIVASA'S HOUSE

After completing the *arati* ceremony, Advaita Thakura shouts very loudly and begins dancing wildly. All the other devotees that live in the area arrive one by one and meet with those already at Srivasa's house. Saci Devi takes her daughter-in-law to the front of the house along with Sita Devi and gathers with all the devotees' wives. They stay in the house and gaze at the beauty of Gauranga outside. As Gauranga gestures, the devotees open the gate and allow His various associates entrance into the courtyard.

From the Caitanya-Bhagavata:

"The door on the gate was opened only on the order of Gauranga so that no one other than His own associates could enter."

The son of Saci sits smiling upon a *simhasana* attracting the minds of all by His own divine beauty and qualities. Nityananda, Gadadhara, Advaita, Srivasa and others continuously swims in the ocean of ecstatic love. Upon the arrival of nightfall all become very jubilant and their moods are clearly revealed in their behavior. Someone offers prayers, someone renders various services, someone offers palmfuls of flowers at the Lord's lotus feet. Someone brings and presents diverse offerings, someone offers betel into His mouth while feeling limitless bliss. Gauranga sits for a while enjoying the pleasure of Krishna-*katha*. This fathomless *pradosha-lila* can't be described.

Thus Ends the Pradosha-Lila.

8. NISHA LILA: NIGHT PASTIMES

10:48 p.m. - 3:36 a.m.

SRILA RUPA GOSWAMI:

My most worshipable golden Gauranga is joyfully surrounded by His most loving devotees in Srivasa Pandita's courtyard at night. There He immerses Himself in the transcendental ocean of congregationally chanting His own holy names (internally absorbed in the divine *rasa*-dance of Sri Sri Radha and Krishna). He also dances wildly in a state of tearful shivering and overwhelming jubilation. After singing and dancing to His heart's content, He goes to a quiet flower-garden and enjoys a feast of forest fruits, served to Him as He reclines upon a jeweled bedstead. This Son of Saci Devi is most deserving of my whole-hearted selfless worship.

SRILA VISVANATHA CAKRAVARTI:

srivasangana avrto nija-ganaih sardham prabhubhyam natann
uccais tala-mrdanga-vadana-parair gayadbhir ullasayan |
bhramyan srila-gadadharena sahito naktam vibhaty adbhutam
svagare sayanalaye svapiti yas tam gauram adhyemy aham ||10||

srivasa-angana - in Srivasa's courtyard; *avrtah* - surrounded; *nija-ganaih sarddham* - with his own devotees; *prabhubhyam natann* - by the two Lords dancing; *uccaih tala-mrdanga-vadana-paraih* - with those fond of playing loud *mridanga* drums; *gayadbhih ullasayan* - overjoyed while singing; *bhramyan* - wandering; *srila-gadadharena sahitah* - with Srila Gadadhara; *naktam* - at night; *vibhati* - shines; *adbhutam* - most astonishing; *sva-agare* - at his own home; *sayana-alaye* - in his bedchamber; *svapiti* - sleeps; *yah* - who; *tam gauram adhyemi aham* - I meditate on that Gaura.

Continuing well into the night, Gauranga dances and dances with Nityananda Prabhu in the courtyard of Srivasa, surrounded by His most intimate devotees. His ecstatic singing is accompanied by the devotees who are expert in playing very loud rhytms on the *mridanga* drums. He wanders

and dances with Sri Gadadhara Prabhu in the most astonishing way troughout the night, until just before dawn. Then He returns to His own home, where He retires to His bedchamber and falls asleep. I thus meditate on the daily pastimes of Sri Gauranga-*nataraja*.

SRILA KRISHNA DASA:

nisaye sakala, parikara saha,
sukhe sankirtana kori
punah asi nija- priyara mandire,
bhane dasa...

"At night Gauranga happily performs *sankirtana* along with His closest associates. Later He goes to the home of His beloved wife. Thus narrates Krishna Dasa..."

GAURANGA BEGINS THE *SANKIRTANA*

Then Gauranga Mahaprabhu's divine moonlike face beams in a wide smile and He gives the order to begin the *kirtan*.

From the Caitanya-Bhagavata:

"Hearing this from the Lord, all the Vaishnavas were overjoyed and thus Gauranga Mahaprabhu began the grand sport of kirtan. This *kirtan* was held every night at Srivasa's home and occasionally at Candrashekhara's. Mukunda commenced with the auspicious invocation of the *kirtan* and then chanted 'Rama Krishna Narahari Gopala Govinda!' Everyone was there - Nityananda, Gadadhara, Advaita, Srivasa, Vidya-Nidhi, Murari, Hiranya, Haridasa, Gangadasa Vanamali, Vijaya-Nandana, Jagadananda, Buddhimanta Khan, Narayana, Kashishvara, Vasudeva, Rama, Garuda, Govinda, Govindananda, Gopinatha, Jagadisha, Sriman, Sridhara, Sadasiva, Vakresvara, Bhugarbha, Suklambara, Brahmananda, Purushottama, Sanjaya and so on - uncountable servants of Sri Gauranga were there - I know them all by name. All of them were present together during

Gauranga's dancing and other than His own personal associates, no one else was there.

Hearing the loud shouting of Prabhu, mixed with the cries of 'Hari! Hari!' in the night - it was as if the universe was being split open. All the sinful souls were perishing in this tumult as Saci-Nandana Gauranga ecstatically performed His *kirtan*. Seeing everyone forcefully tumbling and falling upon the ground, Govinda Dasa came forward and shut his eyes. Sometimes Gauranga manifested Himself in the mood of God and sometimes He would weep and exclaim, "I am just a lowly servant!" Thus in the sacred courtyard of Srivasa the auspicious uproar of *kirtana* arose with the names 'Gopala! Govinda!"

THE ECSTATIC CHANTING AND DANCING ESCALATES

Srivasa took charge of one group as Mukunda took another and ran this way and that. Govinda Datta took charge of yet another and everyone did *kirtan* as Gauranga-candra danced. Sometimes the greatly muscular Nityananda would grab hold of Gauranga, as Advaita secretly took the dust of His feet. Gadadhara and his group had tearful eyes and were completely overcome with bliss by Gauranga's kirtan. When Visvambhara danced and stomped vigorously on the ground the earth trembled and everyone scattered in fear. Sometimes as Gauranga Visvambhara danced at a moderate pace, He appeared to be Nanda-nandana Krishna, the best of dancers. The next moment meditating inwardly, He would hold His hands as if He were playing a flute and thus looked exactly like Vrindavana-candra Himself. When He manifested this mood it was totally astonishing as the son of Jagannatha Mishra was suspended in the bliss of His own Holy Names.

From moment-to-moment great perspiration would flow from His pores, appearing like the Ganga had personally come from His body. Seeing Gauranga's ecstatic bliss, His devotees held each others' necks and wept. The divine limbs of everyone were smeared with celestial *chandan* and they were adorned with flower garlands. Ecstatically chanting Krishna's name they forgot all else in the world. The sounds of the *mridangas*, *karatalas*

and conchshells mixed with the *sankirtan* in a thunderous blend of excitement. This tumult arose in the universe and filled the sky vanquishing inauspiciousness in all directions. What a wonder that upon their dancing all troubles were destroyed and the universe was made pure! Thus Gauranga Mahaprabhu personally danced to the chanting of His own holy names. What is the result of all this? These pastimes of Sri Gauranga were foretold in the ancient *Puranas*.

In four directions resounded the most auspicious Sri Harinam-*sankirtan* and in the middle danced the son of Jagannatha Misra. Absorbed in the bliss of Whose holy name, Lord Siva does not know that he is naked, by Whose name Lord Brahma dances while Mahaprabhu also dances, by Whose name Valmiki became a great ascetic, by Whose name Ajamila was liberated, Whose name is taken by Suka and Narada as they wander, Whose glories are sung by Sesa of a thousand mouths, in the bliss of His own names dances Gauranga Visvambhara.

The rhythm of His feet striking the earth is most enchanting. Gauranga looks at all the *vaishnavas* one by one. Overcome with ecstatic moods, the devotees loudly repeat the names of the Lord's previous incarnations. Even Lord Haladhara, Siva, Suka, Narada, Prahlada, Lakshmi, Aja and Uddhava all chanted along with this *kirtan* of Gauranga. As before, great care is taken that no outsiders enter the courtyard and behold this scene. Just as so many *yugas* elapsed during the performance of the *maha-rasa* dance - all the *gopis* in this present incarnation now consider such a length of time to pass like half a mustard-seed. In this way Krishna's inconceivable manifestation blossomed and only the fortunate servants of Sri Gauranga could come here."

There is a poem in this regard:

"Jaya re! Jaya re! Sri Saci-Nandana Gauranga of lovely form dances auspiciously! His qualities are sung in ecstatic *kirtan* by Srivasa, Ramananda, Mukunda and Vasu. The drums resound 'dram drimiki drimiki drimi' as the relishable *karatalas* chime along sweetly. The hearts

of his associates are pierced by flower-arrows, overwhelming them in ecstatic moods."

THE GLORIES OF GADADHARA PANDITA

A song by Locana Dasa Thakura:

"Glories, glories to Gadadhara and Gauranga-Sundara! They are one soul manifest in two separate bodies! Radha and Krishna, the fresh young couple of Vrindavan have now appeared here as Gadadhara and Gauranga-candra. Vrindavanesvari Radha, the personification of *maha-bhava*, has now incarnated as Gadadhara Pandita.

And Vrajendra-Nandana, the personification of the King of *rasa*, has fully manifested as this Gauranga-candra. One who endeavors to worship on the *raganuga-marga* the path of spontaneous devotion follows the disciples of Gadadhara Pandita Gosai. Without following them, Vraja cannot be attained. Therefore the Goswamis of Vraja are branches of this disciplic succession. He whom Lakshmi Devi meditates upon, even executing austerities for the purpose of attaining Him, but still not attaining her desire - this Vrajendra-Nandana is truly loved by Radha.

Indeed, She is overwhelmed with *prema* for Him at every moment and now this Radha has become Gadadhara Pandita Gosai who is madly engrossed in the nectar-mellows of Gauranga-*prema*. Therefore one who is devoid of attachment to Gadadhara cannot attain *prema-bhakti*, but instead becomes totally destitute. If someone does not believe in this principle he cannot be delivered for a million births, and is completely ruined.

My prayer at the feet of Gadadhara-Gauranga: “I have never had association with Your true followers. I have been pleased to associate with sinful atheists and I am pierced by the spears of Your blasphemers. My mind is full of attachment to drinking liquor and I have frightfully kept the company of other drunkards. Still, perpetually hoping for the lotus feet of Gadadhara-Gauranga, Locana Dasa begs for shelter under these feet!”

Another song by Locana Dasa:

"Dear mind, just worship, just worship the son of Madhava known as Gadadhara! Whoever takes shelter of His lotus feet goes to Vraja-*dhama*. Previously he appeared in Vrisabhanu's house at Vraja-*pura* bearing the name Radhika. In the company of Her girlfriends, fond of playful pranks, She serves Syama Krishna and makes Him happy. That form is now this form, the same Queen of relishable mellows. Just worship Her incessantly with single-minded attention. Now in the company of Gauranga, Radha has incarnated and sports playfully in the dress of a renounced male ascetic Gadadhara. Coming to Nilacala and living in the company of many devotees Gadadhara has delivered many countries. The entire universe is swimming in the flood of *prema* that he has brought, which vanquished all the miseries of everyone. But this sinful soul has never seen that ocean of *prema*, says Locana Dasa."

Another song:

"In hope for Gadadhara, Gadadhara, Gadadhara - if you attain Gadadhara you get residence in Vraja-*pura*. Taking the name of Gadadhara I will become an ascetic. I will eat from my waterpot and wear a simple loincloth. These are the hopes of my mind for many days now. With my ears I will hear about Gadadhara-Gauranga-*prema*. O dear Lords! Only those who know You, can be a *guru* or a disciple in Your lineage. Only persons bereft of eyes reject You and uselessly attempt to perform devotional service. One who is devoid of attachment to Gadadhara's lotus feet remains fallen in the ocean of birth and death. In hope of attaining the lotus feet of Gadadhara, Locana Dasa begs for remembrance of those feet."

Another poem:

"*Re!* Some say that Gauranga is Janaki-vallabha (Lord Rama), the beloved of Radha, or Panca Vana (Kamadeva with five flower arrows). But in the mind of the poet Nayanananda I know nothing other than this - that Gauranga is the life and soul of my Gadadhara. *Re!*"

THE KIRTAN IS CONCLUDED

Thus Gauranga-Sundara frolics in the happiness of *kirtana*, as the late night enters the second *prahara*. After some time Gauranga stops the chanting and sits in the courtyard with His devotees. His dear companions wave fans to alleviate the fatigue of the *kirtana*. Saci Devi takes Visnu-Priya along and quickly leaves for home. The other family members of the *bhaktas* also happily leave for their own residences. Arriving at home, Saci Devi bids her daughter-in-law goodnight and goes inside feeling boundless bliss. Then Saci begins to prepare edibles - and fixes her eyes on the path where Gauranga will appear.

Gaura Hari bids farewell to all the devotees and proceeds toward His own home. On some nights after *kirtan* during the summer time He bathes in the Ganga with the devotees in the moonlight. Arriving at home, servants wipe His body with fine damp cloths to relieve His fatigue from so much chanting and dancing during the *kirtan*. Changing Him into fresh clothes they wash His lotus feet and He sits upon an *asana* to take *prasad*. Saci Devi brings numerous offerings on golden trays and places them within the sight of her son. She comes over and sits before Him to behold His face and overflowing with pure loving affection, she eagerly urges Him to eat again and again.

Gauranga Mahaprabhu eats while smiling gently as Visnu-Priya looks on, filling her eyes. Finishing His meal Gauranga Mahaprabhu washes His mouth and sitting in a solitary place He chews betel nuts. Then He goes to His sleeping-chamber and lies down to rest upon the opulent bed. Whatever food remnants are leftover from Gauranga Mahaprabhu's plate are honored by Visnu-Priya. All the servants headed by Ishana clean the house and go to take rest in their own quarters. Then Visnu-Priya quickly goes to the Gauranga's chamber and secretly serves his lotus feet.

From the Caitanya-Bhagavata:

"After eating, Prabhu chews betel and goes to lie down, while Lakshmi takes His lotus feet."

On some days the devotees headed by Haridasa and Gadadhara also rest in Gauranga's house. Nityananda Prabhu comes here and takes his meal resting afterwards in great delight. Advaita, Sri Gadadhara, Vakresvara, Srivasa, Sri Narahari and all the other associates go to take rest in their own homes. Having their meals they then go to sleep.

"These pastimes being performed by Gauranga Raya even up to the present moment. Occasionally some fortunate souls catch a glimpse of it." In the dead of night all becomes still as Gauranga-Sundara happily falls sleep.

Thus Ends the Nisha-Lila.

EPILOGUE

SRILA VISVANATHA CAKRAVARTI:

sri-gauranga-vidhoh sva-dhamani navadvipe 'sta-kalodbhavam
bhavyam bhavya-janena gokula-vidhor lila-smrter aditah |
lilam dyotayad etad atra dasakam prityanvito yah pathet
tam prinati sadaiva yah karunaya tam gauram adhyemy aham ||11||

sri-gauranga-vidhoh - of the moonlike Sri Gauranga; *sva-dhamani navadvipe* - in his own abode of Navadvipa; *asta-kala-udbhavam* – manifesting in eight time periods; *bhavyam* - fit for meditating upon; *bhavya-janena* - by those inclined towards meditating; *gokula-vidhoh lila-smrteh aditah* - before remembering the pastimes of the moon of Gokula (Krishna); *lilam* - the pastimes; *dyotayat etat* - these radiantly shining; *atra dasakam* - these ten verses; *pritya-anvitah* - filled with love; *yah pathet* - whoever reads; *tam prinati* - pleases Him; *sada eva* - perpetually; *yah karunayd* - by whose mercy; *tam gauram adhyemi aham* – I meditate on that Gaura.

Sri Gauranga, the Moon of Navadvipa, is manifest in His own abode during eight periods of each and every day. His pastimes during these periods should first be remembered by meditative devotees before they visualize the simultaneously-occurring pastimes of Sri Krishna, the Moon of Gokula. If someone lovingly reads or recites the Lord's eternal daily pastimes as they are illuminated in the ten verses of this prayer, then the Lord is perpetually pleased with that person, by His own merciful compassion. I thus meditate on the daily pastimes of Sri Gaura.

SEASONAL PASTIMES HONORED BY GAURANGA MAHAPRABHU

Following the Moods of Vrindavana:

Excerpts from Raghunandana Goswami's Gauranga *champu*, Ch. 29,30,31:

1. *HEMANTA* (frost season):

Sri Gauranga Mahaprabhu tastes from Srivasa's lips the recitation of the Vraja-*gopis'* worship of Bhadra-Kali to get Krishna as their husband.

Gauranga meditates on *Vastra-harana-lila* or the stealing of the *gopis'* clothes by Krishna.

2. *SITA* (cold Season):

Gauranga tastes stories of the Vraja Holika *utsava* – festival with Radha and armies of *gopis* battling against Krishna and throwing colored dyes. In honor of the Holi festival of Vraja, Gauranga and His associates also throw colored powders on each other.

Gauranga meditates on *Yajna-patni-anugraha* or Krishna showing favor to the wives of the *brahmanas*.

3. *VASANTA* (spring season):

Gauranga hears of Vasanta-*rasa* from Srivasa; Krishna plays His flute at night in front of Govardhana Hill, and when some *gopis* respond by coming there and He exchanges much banter with them.

Gauranga meditates on Vasanta *utsava* – spring-festival, celebrated in Vrindavan by the flora and fauna blooming everywhere.

4. *GRISHMA* (hot season):

On plea of tasting the story of Kaliya-*damana* (Krishna subduing the Kaliya serpent), Gauranga Mahaprabhu personally expands the *rasa* of dancing wildly with His associates in celebration.

Gauranga meditates on His own pastimes of Pralambasura-*vadha* (Balarama killing the demon Pralambha), *Munjatavi-davanala-pana* (Krishna drinking the forest fire in the forest named Munjatavi) and on Krishna's return from the pasture and meeting the *gopis'* eyes as they watch His cow milking *lila* from the nearby rooftops.

5. *VARSHA* (rainy season):

Gauranga Mahaprabhu meditates and relishes with *sankirtana* the pastimes of tasting of Krishna's *Nauka-vilasa* (boating pastimes with Radhika), *Dana-lila* (begging charity), Radha's *purva-raga* (first love); Establishment of *lilas* by Yogamaya; *Radhara-nava-sangama* (Her first meeting with Krishna), *Rasodgara* at Yavat (Radha's discussing and relishing pastimes of the night before) with Her girlfriend Syama *Sakhi*.

6. *SHARAT* (autumn season):

Gauranga and His associates stage play about the *Rasa-lila*, sing the *gopis'* songs of separation after Krishna left them, play music etc.

Gauranga relishes *Sharat-bihare Venu-gita* (the song of the flute during the sports of autumn) and the *gopis* worship goddess Katyayani (decription of the beginning of their *vrata*).

The End

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